

# CHURCH AND STATE

## A MONTHLY REVIEW



VOL. 9, NO. 7

JULY 1956

### Bradfordsville Parents Win Major Victory—Court Chides School Board

A June 22 decision of the Kentucky Court of Appeals, as summarized in *The Louisville Courier-Journal* of June 23, ordered the Marion County Board of Education to:

"1. Stop violating the State law that forbids books and literature of the Roman Catholic Church (or any church—*Editor's note*) to be distributed in the common schools.

"2. Stop keeping sectarian periodicals in and about the libraries of the County schools.

"3. Stop spending public-school funds for religious or sectarian purposes.

"4. Stop the practice of halting school-bus runs on Catholic religious holidays that are not also legal State or national holidays."

Some 460 Bradfordsville residents who had filed suit two years ago to secure re-opening of the local public high school were upheld by the Court, which observed: "The [county school] board cannot arbitrarily cause a school to become sub-standard, and then defend its action in this respect on the ground that its course of conduct was necessary." In the Court of Appeals ruling, Commissioner Beverly M. Waddill wrote:

"We direct the Circuit Court [which had previously upheld the school's closing] to issue an injunction requiring the County Board of Education and the superintendent of County schools, as soon as practicable, to establish a high-school system that will afford all children in the County equal educational opportunities.

"So long as the Board of Education chooses to continue a system of regional or area high schools, compliance with the injunction will require re-establishment of a four-year high school in the eastern section of the county.

"However, the board will have the alternative of compliance by establishing a system based on a centrally located County high school. . . ."

The closing of Bradfordsville High School in September, 1954, marked the culmination of a long series of county school board actions which the residents contended discriminated against them in favor of St. Charles and St. Francis parochial—"public" high schools operated by the board in the northwestern part of Marion County. Bradfordsville, predominantly Protestant and located in the southeast, contended it was a case of religious favoritism on the part of the 3-2 Roman Catholic majority on the board and Superintendent Hugh C. Spalding, also a Roman Catholic. The struggle for re-opening was notable for the sacrifices made by the aroused residents in undertaking the burden of protracted legal proceedings and also standing together for a year in a "stay-away" school strike by which they brought their case to national attention. (See *Church and State*, February, 1953; July and October through December, 1954; June, July and October, 1955; and January, 1956.) Attorney Jessey K. Lewis of Lexington represented the suing parents.

#### 44 Sisters

Bradfordsville was a "critical" spot on a county and state map which is dotted with problem-areas. The trouble is caused by the practice of "economizing" on public education by incorporating church schools into the public school system. "Of the 85 teachers employed in the [county] school system when the suit was filed," the *Courier-Journal* observes, "44 were Roman Catholic sisters. No

Catholic sisters taught at Bradfordsville." A suit challenging the commingling of church and public education in six Kentucky counties (*Church and State*, May and September through November, 1953 and March, 1956) was launched in October, 1953 by J. C. Rawlings, a retired Bradfordsville clergyman, and the POAU-affiliated Kentucky Free Public Schools Committee, and the case is still being fought through the courts. Last February the Court of Appeals (Judge Astor Hogg dissenting) held that public employment of garbed teaching sisters was legal, but an appeal to the United States Supreme Court is now contemplated by POAU and cooperating counsel. Kentucky POAU'ers are much encouraged by the Bradfordsville decision.

Commissioner Waddill called for thorough-going reforms in the decision, and said, in part:

It seems to us that the entire County system of schools should be reorganized so as to produce substantial equality of the several sections of the county and to abolish sectarianism in all parts thereof.

The fundamental mandate of the Constitution and statutes of Kentucky is that there shall be equality and that all public schools shall be nonpartisan and nonsectarian. . . .

The testimony and exhibits in this case convince us that the action of the Marion County Board of Education in closing the high school at Bradfordsville, without providing equal and uniform educational opportunities for children living in the eastern section of the county with those who live in the western part of the county, is clearly arbitrary, discriminatory, and in violation of Kentucky Revised Statutes 158.010.

. . . [The present] method of education in this county . . . operates two high schools in the western section of the county six miles apart and none in the entire eastern half of the county.

. . . this constitutes a violation of both the spirit and intent of Section 183 of our State Constitution. . . .

. . . the efforts of the School Board in planning the curriculum and seeking needed instructors for the Bradfordsville school are far from convincing on the element of good faith. . . .

. . . the record indicates that in 1951 a total of \$475 was spent by the County

(Continued on page 7)

## Must We Tolerate Intolerance?

The Roman Catholic Archbishop of Kansas City, Edwin V. O'Hara, has attacked POAU's executive director for "religious intolerance" because of an address on the separation of church and state before 8,000 listeners at the Southern Baptist Convention in June. The archbishop, in obvious response to a pre-arranged signal, called upon the local Kansas City chapter of the National Conference of Christians and Jews to repudiate the "monstrous allegations" made by the POAU leader. Obediently, the NCCJ chapter officers issued a public statement.

Ordinarily we do not think it prudent or necessary to express any disagreement with our good brethren who support the National Conference of Christians and Jews. Its rank-and-file members are sincere believers in tolerance, and if their sincerity is fearfully exploited by a team of shrewd and high-priced publicity promoters, it is their own money which pays the piper. There is no law against gullibility and banquet orations on brotherhood have been known to consume an evening quite pleasantly.

But we wonder if the members of the NCCJ are aware that its leaders, in sniping at POAU for its forthright exposures of Roman Catholic policy, have committed themselves to remaining silent about the most obnoxious forms of religious intolerance in American society today. These leaders are stopped from condemning any intolerance within a religious denomination, no matter how flagrant a form that intolerance may take, because of the organization's tri-partite form of control. In effect the NCCJ has incorporated the Catholic hierarchy into its board of directors and has pledged itself to say nothing about Catholic intolerance.

We believe that good Americans have a duty to fight every form of intolerance, no matter where it may be manifested, and our objection to the National Conference of Christians and Jews is that the organization does not go far enough in fighting intolerance. It tolerates the intolerance of Catholic policy without a murmur; it whitewashes the Vatican's assaults upon American freedom by an unholy silence.

For the record, and for the edification of our good brethren in the NCCJ, we wish to mention six items in the Catholic program of intolerance for America which flatly

contradict the NCCJ's announced principles of brotherhood. All of these items are taken directly from the present canon law of the Catholic Church, binding upon all American Catholics; or from statements of the present pope.

1. Every Catholic child is forbidden to attend an American public school with Protestant and Jewish children unless he receives special permission from the local Catholic bishop (Canon 1374).

2. No non-Catholic may be validly married to a Catholic without subscribing to the discriminatory pledge binding him to raise all his children as Catholics. If a Catholic and a non-Catholic are married by a Protestant minister, the marriage is absolutely null and void (Canons 1061, 1070, and 1094).

3. A Catholic is forbidden to read any book defending the principles of Protestantism or Judaism against Catholic dogma (Canon 1399). This prohibition includes both the King James and the Revised Standard Versions of the Bible.

4. An American Catholic priest is forbidden to belong to a Rotary Club (*Osservatore Romano*, January 12, 1951).

5. A Catholic is forbidden to participate in any Protestant religious service (Canon 1258).

6. A Catholic is forbidden to join any Masonic order on pain of excommunication; and almost as severe prohibitions exist against the Knights of Pythias and the Oddfellows (Canon 2335).

Has any chapter of the NCCJ ever questioned or protested any of the above items in the Catholic code of intolerance? If so, we will be delighted to record the protests in the next issue of *Church and State*.

Many of the principles in this Catholic code of intolerance have recently been expounded and underscored in a remarkably frank series of three articles on "Cooperation in Non-Catholic Activities," published in America's most authoritative Catholic journal, *The American Ecclesiastical Review*, and written by America's leading Catholic theologian, Father Francis J. Connell of Catholic University (February to April, 1956). Father Connell supports the general principles we have outlined, and then adds some details of his own. He attacks as fallacious the phrase "everyone should be encouraged to worship God in the form of religion he prefers." He says: "Hence the Catholic delivering a radio talk

on the need of religion in present-day life should not advise all his hearers to 'go regularly to their respective churches to participate in the services,' although he may urge them to pray. . . . Neither may Catholics participate in campaigns with the slogan 'worship in the church of your choice' . . ." A carpenter, he declares, might be justified in working for wages in building a Protestant church, but not ordinarily an architect, or a real estate agent engaged to obtain land for a non-Catholic church.

Father Connell directs "a courteous but firm refusal" if a Protestant clergyman asks the loan of some altar breads for his religious services, since this is cooperation toward an objectively sinful religious service. He opposes the granting of any Catholic hall to a Protestant congregation for worship, even temporarily when the Protestant church has been destroyed by fire. "This," he says, "would surely tend to give the impression that differences of belief are an affair of little consequence." He forbids any community of nuns to make a set of vestments for a Protestant church. He declares that a Catholic secretary might be permitted to work for a non-Catholic clergyman "if her work consisted regularly in assistance of a secular nature . . . but not if her usual work was copying sermons, making arrangements for church services, etc."

In one respect Father Connell is generous. He declares that "the fact that the corner grocer is a Methodist should not deter Catholics from purchasing sugar and flour from him."

### Church and State

Published Monthly (except August) by Protestants and Other Americans United for Separation of Church and State  
DECATUR 2-4044

1633 Mass. Ave., N. W., Washington 6, D. C.  
Minimum Annual POAU Membership \$3.00.  
\$2.00 of which is for Annual Subscription to *Church and State*

Entered as Second-Class Matter at the Post Office at Washington, D. C.

Member of Associated Church Press

**President** Charles C. Morrison  
**Treasurer** E. H. DeGroot, Jr.

**Vice-Presidents** G. Bromley Oxnam  
John A. Mackay  
J. M. Dawson

**Recording Secretary** Frank H. Yost

**Executive Director** Glenn L. Archer  
**Associate Director** C. Stanley Lowell

**Dir. of Organization** John C. Mayne

**Director of Research** Stanley Lichtenstein

**Special Counsel** Paul Blanshard

**Executive Committee** The Officers, with

Louie D. Newton, Chairman; Miss Charl Ormond Williams, Clyde W. Taylor, Harold C. Fitts, Ellis H. Dana, Edward B. Willingham, W. K. Haddock, C. Emanuel Carlson

**Editor**

Glenn L. Archer

**Contributing Editors**

John C. Mayne, C. Stanley Lowell, Paul Blanshard

CHURCH AND STATE



## NEWS From Far and Near

◆ "We believe that the time-honored custom of keeping religion out of the public schools must be maintained," the Rev. Edward McGuirk, pastor of St. John's Roman Catholic Church, Bergenfield, N. J., declared as he announced his opposition to an inter-faith baccalaureate service which had been planned by the Senior Class council of Bergenfield High School. As a result, two separate services were held on Sunday, June 17—one at South Presbyterian Church under the sponsorship of the Bergenfield Ministerial Association with a minister and rabbi speaking, and the other for Roman Catholic students exclusively at St. John's (See *Church and State*, July, 1955 for discussion of similar controversies in Minnesota).

◆ Two British missionary school directors were expelled from Egypt last month for having allegedly taught Christianity to Moslem students in violation of a new education law requiring all primary and secondary schools to teach Egyptian students the religion of their parents. At least 100,000 students are said to be attending foreign-operated schools there.

◆ A storm-provoking proposal that public high school credit be given for private-school "Bible History and Literature" courses was presented to the Salt Lake City, Utah, board of education several weeks ago by school officials of the Church of Jesus Christ of Latter-Day Saints (Mormons). Leaders of the local Ministerial Association—comprising non-Mormon and non-Roman Catholic clergymen—were largely opposed to the move on constitutional grounds and the State Council of Churches unanimously condemned it. The practical objection was also raised that such "credit" would be of dubious value for students seeking to enter many colleges. Although some states permit the practice, the only direct court ruling—*Dearle v. Frazier*, 102 Wash. 369 (1918)—was unfavorable. The Arizona attorney general's office also ruled the practice out last year (*Church and State*, May, 1955).

◆ Churches may put up signs or posters in Italy without getting police permission, the Constitutional Court—recently established as the country's highest tribunal—ruled on June 14 in a case brought by Rome representatives of the Evangelical Church of Christ, a group which had frequently been raided by the police (see "Church and State," April, 1955 for story and picture on the celebrated "battle of the sign"). Gerald and Cline R. Paden, brothers who hail from Texas, and Giacomo Rosapepe, Rome attorney, have been moving figures in the struggle to achieve this victory.

◆ Discontinuance of "Federal Government grants for the construction of hospitals and other related medical facilities . . . owned, controlled or operated by a religious body" was recommended on June 20 by the executive committee of the Southern Baptist Convention. The group urged amendment of the Hill-Burton Hospital Survey and Construction Act to make possible loans rather than outright grants to religious, public or private corporations which operate hospitals.

◆ Rabbi Isaac Toubin, acting director of the American Jewish Congress, recently rebuked the chairman of the New York City Board of Higher Education for having attempted "to make the public school the scapegoat for the inadequacies of organized religious instruction, the inequities of our social order, and the alleged breakdown of our community mores." Rabbi Toubin, speaking on June 13 to the women's division of his organization meeting at Kiamesha Lake, was referring in particular to an address by Dr. Joseph B. Cavallaro, the board chairman, at a Brooklyn Holy Name Societies rally on June 3. Dr. Cavallaro had demanded religious training in the public schools on the principle of "majority rights."

◆ Must the Hitler-Vatican concordat of 1933, negotiated with Hitler by the present pope when he was Cardinal Pacelli, continue to bind the people of present-day West Germany? The Vatican contends that the concordat is still binding and cannot be revoked by popular veto. Chancellor Adenauer agrees. The question, which will be settled soon by the West German Supreme Court, involves financial favors and official status for Catholic schools, nominally granted to the Vatican by Hitler. The Socialist and the Free Democrats are fighting the concordat as neither legally nor morally binding.

JULY 1956, VOL. 9, No. 7

— Editorial —

## Better Forget It

A recent article in *Look Magazine* has as its apparent objective to soften up the electorate to the idea of a Roman Catholic Vice-President. This idea that we should start parceling out the top executive posts of the nation among denominational groups is a rather curious one. In a country with more than 250 church groups it could lead to some fantastic conclusions.

*The Daily Oklahoman* of June 2 gets to the nub of the idea in an excellent editorial entitled, "Better Forget That." It points out that this idea of sectarian labels could "quickly trickle down to states, counties and cities." "Imagine, if you can," the editorial continues, "the scurvy character of an Oklahoma primary with Methodist and Baptist and Presbyterian and Catholic and Disciples candidates all fighting to set one of their own faith and order in the governor's office."

The editorial hands a stinging rebuke to the campaign for a "Catholic" Vice-President when it declares: "The adherents of any church who undertake to obtain control of government are playing with a lot of fire and most of it is hell fire."

Now personally we have no objection to having a man's church membership listed in his biographical data when he is running for public office. When a man aspires to election by his fellow citizens, all his record and connections become a legitimate object of their interest. All of this is a part of his personal make-up. All of this gives indication of the way he might be expected to think and act. But all of this is quite unrelated to the business of a particular religious group's seeking to elect a Methodist, Baptist, Presbyterian or Roman Catholic candidate. That whole idea is as dangerous as it is bizarre.

—C. S. L.

## Mrs. Wall Leaves

Mrs. Ava Wall, who has served with energy and devotion as secretary to Director of Organization John C. Mayne, was recently compelled by personal and family considerations to leave her post with POAU. The officers and staff wish her well as she departs to visit her aged mother in Mississippi, and to embark on subsequent travels with her husband, dean of the (Seventh-day Adventist) Washington Missionary College.

## HOW TO ORGANIZE A CHAPTER

1. Invite a dozen leaders (laymen and clergymen) to meet and discuss church-state problems with a view toward organizing a strong local POAU Chapter.

Appoint a Chairman, a Vice-Chairman and Scribe, and report your progress to National POAU Department of Organization immediately.

2. Apply for an official charter from National POAU to be formally presented at a future meeting. Full information including Charter Applications may be secured from Washington, D. C.

3. National POAU will assist the local group in selecting the Charter group of 18 Directors, as indicated on the Chart.

4. After official Charter presentation by a national official, the Directors select six officers, appoint committees, and launch a program of education, membership, solicitation, and action.

### Who Gets \$964,199? —Church or State?

It was only a small story that appeared in the *Congressional Record* of June 5, but a rather big story lay behind it. The record told of passage in the House of Representatives, without opposition, of a bill entitled: "CLAIMS OF VATICAN CITY FOR LOSSES AND DAMAGES CAUSED BY UNITED STATES ARMED FORCES DURING WORLD WAR II." The amount was trifling in these days of colossal budgets—only \$964,199.35.

Few Americans will begrudge the Vatican this money. It is true that American bombers accidentally damaged Vatican territory on four occasions during the air raids of 1944 and probably the final award was not in itself excessive. The Vatican had claimed half a million more in damages which it did not get.

But this award is significant for the way it was granted and the terms of the grant. It was an extra-legal hand-out made in such a way that it can be used as a precedent. The State Department in its memorandum supporting the measure—printed on page 8622 of the *Congressional Record* of June 5—admitted in plain English that the United States was not legally bound to pay the Vatican's bill. When

## POAU Chapter Program Ideas 1956-1957

(Many of these suggestions come from chapters and are for the consideration of the Chapter Program Committee)

### AUTUMN

Sponsor a public meeting in large auditorium. National POAU will assist and provide a speaker.

Offer Chapter assistance to local ministers in setting up Reformation Week Celebration.

Appoint Nominating Committee to bring in slate of directors at annual meeting. The Directors select the Chapter officers.

Select Chapter representatives to attend Ninth Conference on Church and State in January, 1957.

### WINTER

Hold annual Chapter meeting, elect directors, and hear reports.

Play Eighth POAU Conference recording, "An Imaginary Interview with Cardinal Spellman"—by Paul Blanshard, before church and other groups.

Launch a POAU membership drive with assistance of national office.

Hold public educational meeting with panel of leaders on subject "Can we save public schools from sectarian control?"

### SPRING

Schedule invitational meeting for ministers and educators to hear report of Ninth Annual Conference on Church and State.

Co-sponsor with National POAU a public religious liberty rally.

Provide books on religious liberty for public and church libraries.

### SUMMER

Provide free POAU literature displays for denominational and educational conferences in your area.

Schedule capable chapter speakers for nearby seminaries, clubs, churches, for September and October.

Program, Membership, Public Relations committees should announce plans for Chapter action in September.

### Local Objectives of POAU

While the national objectives of POAU may be found in the *Manifesto*, several local objectives are:

1. To unite American citizens locally to achieve objectives of the national body and aid POAU in securing new members.

2. To inaugurate a local program of education on Church-State Separation.

3. To expose to public view the violations of Church-State separation laws, and assist National POAU in curbing and correcting these violations.

4. To make positive witness for religious liberty in the community by advocating freedom for all groups with malice toward none.

ordinary churches in Italy were damaged by American bombing in World War II, it was Italy and not the United States that paid the repair costs. In American law the Vatican is just a church. But this bill grants almost a million dollars not to a church but to the state of Vatican City.

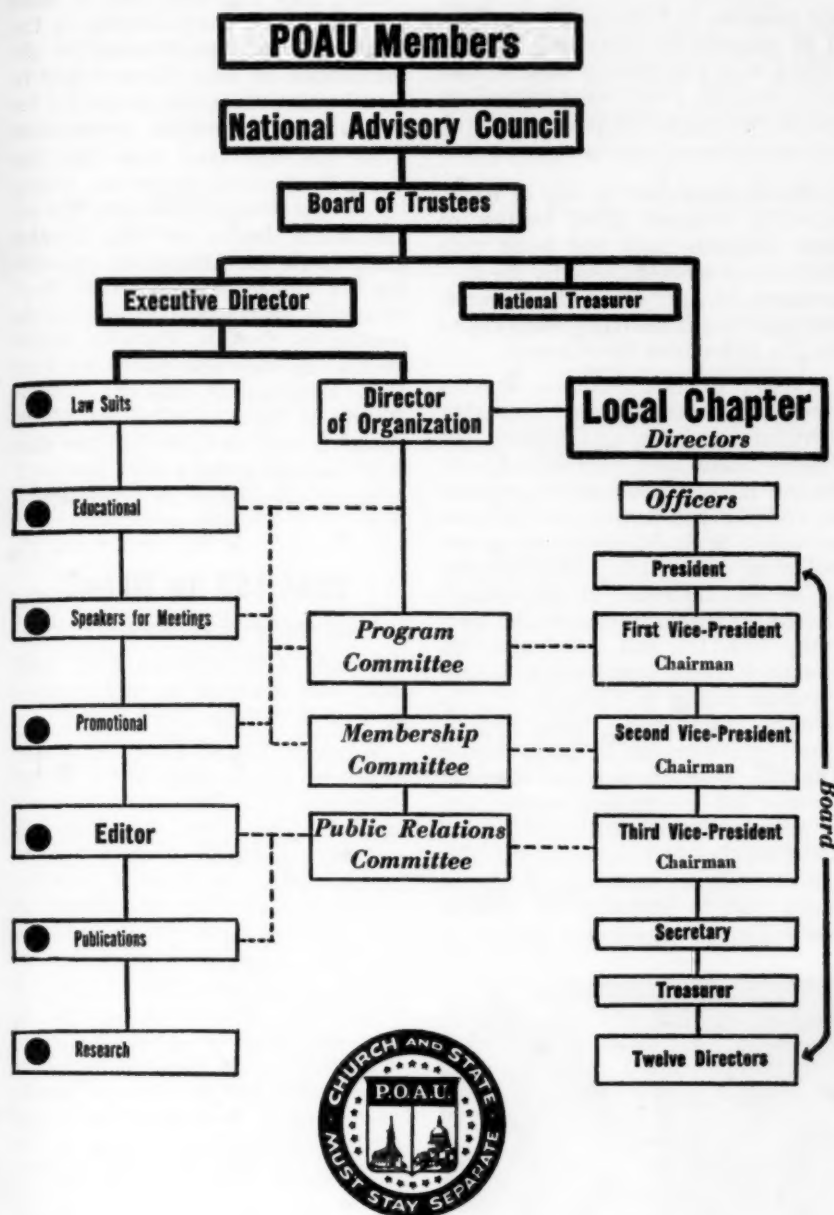
This grant goes back to a letter which President Roosevelt wrote to Pius XII on July 10, 1943 in which he gave a pledge to the Papacy, and implied that it was a neutral state. He said: "Throughout the period of operation the neutral status of Vatican City as well as the Papal Do-

mains throughout Italy will be respected." During the war the United States, Great Britain and Germany all continued to treat the Vatican as a neutral state, with the right to transport secret diplomatic dispatches through enemy territory of both sides. On April 18, 1944, a passenger airplane carrying the white and yellow colors of the Holy See was allowed to bring a diplomatic pouch from Sicily to Rome right through battle territory under the escort of both British and German fighter planes. During

(Continued on page 6)



## CHART OF ORGANIZATION



The above Chart indicates the relationship of the local Chapter to the National POAU organization and indicates also the structure of the local Chapter.

The Chapter is conducted by a minimum of 18 Directors who:  
 Annually select officers  
 Appoint Committees  
 Meet monthly to transact business  
 Support National POAU

The Chapter is chartered by National POAU Board of Directors and is authorized for action, membership solicitation, and the sponsorship of public meetings, under the rules for the conduct of local Chapters, approved by the Board of Directors.

A quarterly POAU Bulletin is issued to all Chapter Directors and Officers, together with the necessary working forms, for the guidance of Chapter officials. For further information write to the Department of Organization, 1633 Massachusetts Avenue, Washington 6, D. C.

JULY 1956, Vol. 9, No. 7

## Virginia Methodists Back POAU in Unanimous Vote

Half a dozen years of close observation and study of POAU by members and officials of the Virginia Annual Conference came to a climax on June 14 when a session of the conference, meeting at Harrisonburg, voted enthusiastic endorsement of POAU's program.

The conference was presided over by Bishop Paul N. Garber of the Richmond Area of the Methodist Church, himself a member of POAU's National Advisory Council. The action of the Conference followed an address by POAU Executive Director Glenn L. Archer. In previous years the program of POAU had been presented to the Conference and to the Commission on World Service and Finance by Dr. Herbert S. Southgate, Superintendent of the Roanoke District Methodist Churches and a member of POAU's Council.

The Resolution presented to the Conference by Dr. W. Kenneth Haddock, pastor of Arlington Church and a trustee of POAU, called attention to a number of facts in its preamble. It cited the approval of POAU voted by the Council of Bishops of the Methodist Church. It pointed out that POAU had become widely recognized as the voice of Protestants in matters involving the relation of church and state and that no other group was undertaking educational and remedial activity in this field.

The four points of action voted by the ministers and lay delegates were as follows:

1. Commend POAU on its accomplishments in the area of church-state relations.
2. Endorse POAU's purpose and program.
3. Request all our people to report to POAU all encroachments on the principle of separation of church and state.
4. Continue providing annual financial support to POAU through the Conference budget.

## POAU Advertising Series

One of the valued members of the New York Chapter of POAU has provided financing for a series of three ads in the Sunday *New York Times*. The series features the program of POAU.

POAU has a general advertising fund that is being built up by the gifts of interested friends.

## War Against Protestant 'Menace' Stepped Up in Colombia, Spain

The work of "uprooting . . . Protestant missions in Colombia"—as *Time* magazine described it on May 28—and of suppressing Protestant "propaganda among Catholics" in Spain—described as a top-priority task in that country's leading Catholic Action magazine on June 2—is being carried on with unrelenting vigor in both Roman Catholic nations as this issue of *Church and State* goes to press.

"Missionary Juan de Jesus Varela," the *Time* account continued, "reported last week that he had been haled before the military mayor of the village of Peque, and told that his services were a 'mockery' to the Roman Catholic religion; he got 24 hours to get out of town. In little Tamalameque twelve Protestants were convicted of 'holding services' and given a choice of \$4.20 fines or ten days in jail (they chose jail sentences but were not held strictly to them). In the jailless hamlet of Colorado, two missionaries were held in stocks overnight on the parish priest's charge that they had beaten and insulted him. . . ."

" . . . Last month in tiny Noanama, two Protestant nurses were prevented by civil authorities from treating a sick Protestant child. . . ."

Such acts of persecution are commonplace in Colombia, a land which Pope Pius XII extolled as a model of Christian virtue in a special broadcast to the Colombian people on June 20, 1952. The Pope said: ". . . Colombia . . . is synonymous with Religiousness, with a sensitive and living Catholicism, with a chosen land, where our Holy Religion is preserved in all its splendor." Today, Colombian officials continue to justify the persecutions by placing the blame on the victims. Last month in Hamburg, Germany, the Colombian consul general, Cayetano Suarez Pinzon, told a meeting sponsored by the international Roman Catholic organization, Pax Christi, that charges of Colombian persecutions were absurd. He insisted that Protestants were attacked only because they preached calumny against Roman Catholicism, and asked: "What do you think would happen to a Colombian or a Spaniard who, on the Hamburg market square, abused the Protestants? I think he would not get away with it." The truth is, however, that no civilized government could possibly justify the long list of Colombian anti-Protestant atrocities on the ground that the victims had indulged in verbal "abuse." The record since 1948, according to the Committee on Cooperation in Latin America (156 Fifth Avenue, New York 10, N. Y.), reveals: 46 church

buildings destroyed by fire or dynamite, 75 believers killed because of their religious faith and more than 200 church schools closed by the government. In April alone, the Committee reports, 30 churches were closed by the Colombian Government.

Consul General Pinzon's remarks were occasioned by the fact that "Protestant circles in Germany, the United States and Switzerland"—as he put it—had made urgent appeals to end the persecution in Colombia as well as in Spain. About two weeks before he spoke Bishop Otto Dibelius of Berlin, chairman of the council of the Evangelical Church in Germany (EKID), had called upon his Roman Catholic counterpart, Joseph Cardinal Frings of Cologne, to help remove "difficulties" being experienced by Protestants in Spain. Bishop Dibelius pointed out to Cardinal Frings that government suppression of churches, which both Protestants and Catholics had experienced under Hitler, was no more justifiable in Spain than in Germany. He alluded particularly to the recent sealing of



Smashed window of Baptist Church of Bogota (after December, 1951 mob attack) typifies anti-Protestant violence still occurring in Colombia.

evangelical houses of worship and confiscation of Protestant Bibles (*Church and State*, June). Consul General Pinzon may also have had in mind the call issued from Geneva by the World Presbyterian Alliance for the designation of May 13 as a day of world-wide fasting and prayer for the end of the Colombian persecution.

At the very same time that the world Presbyterian group was issuing its call for liberty in Geneva, the ecclesiastical leader of the Spanish Catholic Action Association was calling for further repression of Protestants in his country. In articles appearing in *Ecclesia*, Catholic Action weekly, in May and June, the Very Rev. Zacarias de Vizcarra, titular Bishop of Eressus, called the "Protestant danger" in Spain "greater than ever" and demanded a more thoroughgoing suppression of the "dissidents."

+

### \$964,199 to Whom?

(Continued from page 4)

the war, also, diplomats of both sides were accepted as war refugees in neutral Vatican City.

When the Papacy finally presented its bill for war damages to the United States, the State Department was embarrassed—but not for long. It evolved a linguistic compromise. In recommending the appropriation the Department carefully disclaimed all legal liability, and firmly declared that the payment "cannot be regarded as a precedent." Then it neatly split its precedents and its conscience by saying that the "papal domains were not territory of a neutral state but had the status of a neutral diplomatic mission located in the territory of a belligerent (just as, for example, the Swiss Embassy in Berlin)."

This was another way of saying that we do not recognize the Vatican as a neutral state, but we recognize it as having the status of a neutral state. Nobody in Congress bothered to point out that the Swiss Embassy in Berlin is recognized by us as the embassy of a neutral state because we extend diplomatic recognition to the government of Switzerland, whereas we do not recognize the Holy See as a state.

So, quietly, another precedent has been created which the Vatican may use as an argument that the United States grants *de facto* recognition to the Papacy as a political unit—and why not a full-blown ambassador to make the picture complete?

CHURCH AND STATE



## Archbishop Assailed For Backing Trujillo

"... I am appalled to learn that our Catholic Church, through its representative in Ciudad Trujillo, is now participating actively in Dominican politics ... [and] that the Catholic Church, which is the official church of our native island, is publicly endorsing the bloody, repressive and ruthless regime of Generalissimo Trujillo. ..." So wrote Nicholas Silfa of New York City in a letter of May 1 addressed to His Holiness, The Pope, in Vatican City. Silfa, a veteran of service with the United States Army in the Pacific in World War II, has been a political exile from the Dominican Republic for more than 20 years and is U. S. representative of the Dominican Revolutionary Party, which describes itself as spearheading "the opposition of Dominican exiles ... to the dictatorial regime of Generalissimo Rafael Trujillo. ..."

Silfa's letter to the Pope referred particularly to the Most Rev. Msgr. Ricardo Pittini, described as "Archbishop Primate of America, of Ciudad Trujillo, Dominican Republic," and who, Silfa noted, had been one of the signers of a letter published in *The New York Times* of April 28 lauding the dictator who is noted, among other things, for bringing about the "disappearance" of his political enemies even when they are living in the supposed sanctuary afforded by the United States. (See *Church and State*, April and May, for the case of Dr. Jesus de Galindez, Columbia University professor of international law, "missing" since March 12. Dr. de Galindez' book manuscript, *The Era of Trujillo*, has been blocked from publication in the United States because it has been impounded in connection with a New York police investigation of his disappearance. A Spanish version has been published in Chile and *The New York Times* has called the impounding of the English manuscript "ridiculous.")

"I can assure Your Holiness," Silfa said in concluding his letter, "that my dismay is shared by the thousands of

my fellow Catholic exiles in the United States and elsewhere as well as by the millions of my enslaved Catholic countrymen in Santo Domingo." He sent copies of the letter to Francis Cardinal Spellman of New York City, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and Emanuel Cardinal Arteaga y Betancourt of Havana, Cuba, in whose jurisdiction the Diocese of the Dominican Republic is located.

## Parents Win Suit

(Continued from page 1)

board on laboratory equipment for the Bradfordsville school while \$8,106 was expended for similar equipment for the St. Charles school. Other examples of discrimination are available. ...

... the children from the Calvary community, a predominantly Catholic area, who are geographically near Bradfordsville, are transported approximately 11 miles in school busses from that area through Lebanon and beyond to the St. Charles High School.

Generally, the County school transportation system in the western part of the county is designed and utilized to transport Catholic students to St. Charles or St. Francis and to convey the children who adhere to the Protestant religion, and who reside near St. Charles, to the Lebanon school, even though the Lebanon school is

in another independent school district, where tuition is paid by the County Board of Education.

In the eastern section of Marion County, where no high-school facilities are now available, the transportation pattern presents similar practices to those we have pointed out with reference to the western section of the county. ...

The Circuit Court's findings indicate that there have been certain practices calculated to exercise a religious influence upon the students. The evidence shows that substantially all of the periodicals in the St. Charles High School library were Catholic periodicals, which is in violation of K.R.S. 158.190, and that sectarian literature had on certain occasions been distributed.

The students attending St. Charles and St. Francis were released from classes one hour each week to receive "moral instruction" pursuant to K.R.S. 158.220.

However, the evidence strongly indicates that the students received sectarian religious training during these periods. ...

It also appears that the St. Charles and St. Francis high schools were closed on Catholic holidays and the school busses to those areas did not run. This action prevented the Protestant children from those areas, who were transported to Lebanon, from attending school on those days.

## For Your Convenience ...

To join or renew your membership in POAU, or to have the popular "POAU Introductory Packet" of literature sent to a list of your friends, or to obtain a loan of the long-playing recording (33 1/3 R. P. M.) of Paul Blanshard's *Imaginary Cross-Examination of Cardinal Spellman* for use by a group, check off the appropriate boxes and fill out the blank below, enclosing any necessary remittances:

POAU  
1633 Massachusetts Avenue, N.W.  
Washington 6, D. C.

Sirs:

☐ Please enroll me in POAU. (Minimum annual membership is \$3.00 per year, of which \$2.00 is for annual subscription to *Church and State*.)

☐ Please renew my membership.

☐ Please send the "POAU Introductory Packet" to the list of names which I am attaching to this blank. I am remitting 25c to cover the cost of servicing each name.

☐ Please lend me the recording of Blanshard's *Imaginary Cross-Examination of Cardinal Spellman* for use by

(name of group).  
The group will play the recording, take an offering and send the proceeds to POAU national headquarters.

My Name .....

My Address .....

City ..... Zone .....

State ..... Amount Enclosed .....

## Good Work in Kentucky!

### No Time to Slow Down!

POAU has won a magnificent victory in Marion County, Kentucky. (See Page 1.) After two set-backs the unanimous decision of the Court of Appeals sustained POAU's charges. The Bradfordsville school will be reopened. No longer will Roman Catholic dogma be forced on children in Marion County public schools.

Of course it takes money to fight these battles and win them. POAU is now carrying a nationally significant case to the Pennsylvania Supreme Court. Will you help us win it?

KEEP IT UP, POAU! I'LL HELP!

\$..... Enclosed is my tax deductible gift to carry on.

Name .....

Address .....

City ..... Zone .....

State .....

Protestants and Other Americans  
United for Separation of Church  
and State

1633 Massachusetts Ave., N.W.  
Washington 6, D. C.

## Good Old Days

"Speaking of 'the good old days,' " the United Press reports, "records show that in 1630 a whipping post was erected in Boston for the punishment of a man who had shot a duck on Sunday."

## 1572 Papal Letter Sold, Catholic Press Flustered

"We rejoice with you that with the aid of God you have relieved the world of those wretched heretics who for many years have afflicted Your Majesty and your whole kingdom." These words of Pope Gregory XIII, contained in a letter of September 5, 1572 to King Charles IX of France after the St. Bartholomew's Day Massacre of Huguenots, caused a minor sensation recently when newspapers quoted them in reporting on the auction sale of the letter along with other manuscripts in a private collection. An NC (National Catholic Welfare Conference press service) story on the subject appeared in *The Brooklyn Tablet* of June 9 under the headline, "PAPAL LETTER DISTORTED BY BIGOTS AUCTIONED OFF."

The St. Bartholomew's Day Massacre was directed against Protestant Huguenots and resulted in the slaughter of 50,000 persons in several weeks—or, as the NC put it, an "estimated 50,000 persons, mostly Protestants but including some Catholics, were killed." The NC story did not identify the "bigots" referred to in the *Tablet* headline, and the real cause of the headline writer's chagrin appears to have been the sober, factual treatment given the auction story in the daily press. *The New York Times*, for instance, merely noted the sale, quoted briefly from the letter and gave a little background, such as the observation that "Catherine de Medici was the primary instigator of the massacre, but she obtained authorization for it from King Charles."

The *Tablet* contended that the Pope, though he wrote some 12 days after the massacre began, "did not

## CHURCHMEN IN TROUBLE



Searched for weapons by British commandos, the Greek Orthodox priests pictured above were subjected to the indignity because Makarios III, archbishop of the Mediterranean island of Cyprus (a British crown colony) was the "political and religious" leader of his people in a struggle for independence marked by bloodshed and terrorism. Caches of arms found by British forces in Greek Orthodox churches on the island led to the kind of security measures illustrated here. Although Makarios has been exiled the "Ethnarchy," or local governing council, carries on in his name. One American (U. S. Vice-Consul William P. Boteler) has been killed and three others wounded in the terrorist bombing of a restaurant in the island city of Nicosia.

then know the true facts of the tragedy" and, "on hearing the truth later, expressed horror and condemnation." According to the *Tablet* Pope Gregory XIII and other European rulers "had only been informed officially that a plot to assassinate Charles IX had been discovered and foiled." (This, however, would not explain

the reference to "heretics" in the Pope's letter.—*Editor's note.*) The Roman Catholic weekly also complained that "the historians" forgot to add "that Queen Elizabeth of England also sent Charles her congratulations."

Miss Emily Driscoll of 115 East 40th Street, New York City, purchased the letter for £640 (\$1,792) on May 28 at an auction sale in London. It had been in the collection of Andre de Coppet, a New York stockbroker and sisal planter.



## Lichtenstein Now Research Director

Stanley Lichtenstein, a *Church and State* editor since 1949, is relinquishing his position as managing editor to become director of research. Glenn L. Archer continues as editor and John C. Mayne, C. Stanley Lowell and Paul Blanshard are contributing editors.

JULY 1956, Vol. 9, No. 7

### CHURCH AND STATE

Monthly Organ of

Protestants and Other Americans United for Separation  
of Church and State

1633 Massachusetts Ave., N. W., Washington 6, D. C.